# TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. VI No 18. CITY OF NAUVOO, ILL. DEC. 1, 1845 [WHOLE No 126.


## HISTORY OF JOSEPH SMITH.

CONTINUED.

April 1st 1834. This day at Brother Riders, in Chardon. The Court has not brought forward Hurlbert's trial yet, and we were engaged in issuing subpoenas for witnesses. My soul delighteth in the law of the Lord, for he forgiveth my sins, and will confound mine enemies. The Lord shall destroy him who has lifted his heel against me, even that wicked man, Doct. P. Hurlbert; he will deliver him to the fowls of heaven, and his bones shall be cast to the blasts of the wind, for he lifted his arm against the Almighty, therefore the Lord shall destroy him.

Wednesday the 2nd and Thursday the 3d, attended the Court. Hurlbert was on trial for threatening my life. Friday morning I returned home. And in the evening attended council of which the following are the minutes.

"Kirtland, April 4th 1834.

This evening a council of High Priests assembled at the house of President Joseph Smith, Jun., to reconsider the case of Brother George F. James. Pres. Joseph Smith Jun, presiding.

Bro. George said that he had often promised to take up his cross and magnify his calling, but had failed, and had ought to have written to the President ere this time, and given him the information that his pecuniary affairs called his attention at home, which prevented his fulfilling the promise he made to president Joseph in going out to proclaim the gospel, and he sincerely asked pardon of the Lord, and of his brethren, and particularly of Brother Joseph. He also said he was willing to ask the forgiveness of this church. He said that relative to certain charges, which were that he "had not attended meetings," and had treated lightly some of the weak" &c.; that he had attended meetings, generally; and as for speaking or treating lightly any brother because of his weakness, was foreign from his mind, and was that which he had never done, nor could ever find such principles in his bosom. President Joseph said he had no hardness; he only wished brother George to consider this as a chastisement, and that the council were bound to notice his conduct heretofore; but now if Bro. George was willing to walk according to the new covenant, he should have his hand of fellowship. The council then expressed their satisfaction at Bro. George's confession.

(Signed) OLIVER COWDERY, Clerk.

Saturday, March 5th, I went to Chardon, as a witness for Father Johnson, and returned in the evening. Mr. Russell, the State's Attorney for Portage county, called on me. He appeared in a gentlemanly manner, and treated me with great respect.

April 7th. Bishop Whitney, Elders Frederick G. Williams, Oliver Cowdery, Heber C. Kimball, and myself met in the council room, and bowed down before the Lord, and prayed that he would furnish the means to deliver the Firm from debt, that they might be set at liberty; also that I might prevail against the wicked man, Hurlbert, and that he might be put to shame.

The Presidency wrote Elder Orson Hyde, who yet remained in the State of New York, as follows:

Kirtland, April 7, 1834.

*Dear Bro Orson:*—

We received yours of the 31st ultimo, in due course of mail, and were much grieved on learning that you were not like to succeed according to our expectations. Myself, Brothers Newel, Frederic and Oliver, retired to the translating room, where prayer was wont to be made, and unbosomed our feelings before God, and cannot but exercise faith yet that you, in the miraculous providence of God will succeed in obtaining help. The fact is, unless we can obtain help, I myself cannot go to Zion, and if I do not go, it will be impossible to get my brethren in Kirtland, any of them, to go; and if we do not go, it is in vain for our eastern brethren to think of going up to better themselves by obtaining so goodly a land, (which now can be obtained for one dollar and a quarter per acre,) and stand against that wicked mob; for unless they do the will of God, God will not help them, and if God does not help them, all is vain.

Now the fact is, this is the head of the church, and the life of the body, and those able men, as members of the body, God has appointed to be hands to administer to the necessities of the body. Now if a man's hand refuses to administer to the necessities of his body, it must perish of hunger; and if the body perish, all the members perish with it; and if the head fails, the whole body is sickened, the heart faints, and the body dies, the spirit takes its exit, and the carcase remains to be devoured by worms.

Now Brother Orson, if this church, which is essaying to be the church of Christ, will not

help us, when they can do it without sacrifice, with those blessings which God has bestowed upon them. I prophecy, I speak the truth, I lie not, God shall take away their talent, and give it to those who have no talent, and shall prevent them from ever obtaining a place of refuge, or an inheritance upon the land of Zion: therefore they may tarry, for they might as well be overtaken where they are, as to incur the displeasure of God and fall under his wrath by the way side, as to fall into the hands of a merciless mob, where there is no God to deliver, as salt that has lost its savour, and thenceforth good for nothing, but to be trodden under foot of men.

I therefore adjure you to beseech them, in the name of the Lord, by the Son of God, to lend us a helping hand; and if all this will not soften their hearts, to administer to our necessity for Zion's sake, turn your back upon them and return speedily to Kirtland, and the blood of Zion be upon their heads, even as upon the heads of her enemies, and let their recompence be as the recompence of her enemies, for thus shall it come to pass saith the Lord of Hosts, who has the cattle upon a thousand hills, who has put forth his Almighty hand to bring to pass his strange act; and what man shall put forth his hand to steady the ark of God or be found turning a deaf ear to the voice of his servant, God shall speak in due time, and all will be declared, Amen.

Your Brethren in the New Covenant,
JOSEPH SMITH, Jun.,
F. G. WILLIAMS,
OLIVER COWDERY.

April 9th. After an impartial trial, the court decided that Doct. P. Hurlbut, be bound over under two hundred dollar bonds, to keep the peace for six months, and pay the cost, which amounted to near three hundred dollars, all of which was in answer to our prayers, for which I thank my Heavenly Father.

On the 10th, had a council of the United Order, in which it was agreed that the Order should be dissolved, and each one have his stewardship set off to him. The same day, the brethren in Clay county, Missouri, executed the following letters and petitions according to the revelation:

Liberty, Clay co., Mo., April 10, 1834.

*To the President of the United States of America:*

We, the undersigned, your petitioners, citizens of the United States of America, and residents of the county of Clay, in the state of Mo., being members of the Church of Christ, reproachfully called Mormons, beg leave to refer the President to our former petition, dated in October last, and also to lay before him the accompanying hand-bill, dated Dec. 1833, 2833, with assurances that the said hand-bill exhibits but a faint sketch of the sufferings of your petitioners and their brethren up to the period of its publication.

The said hand-bill shews, that at the time of dispersion a number of our families fled into the new and unsettled county of Van Buren, but being unable to procure provisions in that county, through the winter, many of them were compelled to return to their homes in Jackson county or perish with hunger. But they had no sooner set foot upon the soil, which a few months before we had purchased of the United States, than they were again met by the citizens of Jackson county, and a renewal of savage barbarities inflicted upon these families, by beating with clubs and sticks, presenting knives and fire arms, and threatening with death, if they did not flee from the county—these inhuman assaults, upon a number of these families, were repeated at two or three different times through the past winter, till they were compelled at last to abandon their possessions in Jackson county, and flee with their mangled bodies into this county, here to mingle their tears and unite their supplications, with hundreds of their brethren, to our Heavenly Father, and the chief ruler of our nation.

Between one and two thousand of the people called Mormons, have been driven by force of arms from Jackson county, in this state, since the first of November last, being compelled to leave their highly cultivated fields, the greater part of which had been bought of the United States, and all this on account of our belief in direct revelation from God, to the children of men, according to the Holy Scriptures. We know that such illegal violence has not been inflicted upon any sect or community of people by the citizens of the United States, since the declaration of independence.

That this is a religious persecution, is notorious throughout our county; for while the officers of the county, both civil and military, were accomplices in these unparalleled outrages, engaged in the destruction of the printing office, dwelling houses, &c.; yet the records of the judicial tribunals of that county are not stained with a crime against our people. Our numbers being greatly inferior to the enemy, we were unable to stand up in self defence; and our lives, at this day, are continually threatened by that infuriated people, so that our personal safety forbids one of our number going into that county on business.

We beg leave to state that no impartial investigation into this criminal matter can be

made, because the offenders must be tried in the county where the offence was committed, and the inhabitants of the county, both magistrates and people were combined, with the exception of a few; justice cannot be expected. At this day your petitioners do not know of a solitary family belonging to our church, but what have been violently expelled from Jackson county by the inhabitants thereof.

Your petitioners have not gone into detail with an account of their individual sufferings from death and bruised bodies, and the universal distress which prevails at this day, in a greater or less degree throughout our whole body. Not only because those sacred rights guaranteed to every religious sect have been publicly invaded, in open hostility to the spirit and genius of free government, but such of their houses as have not been burnt, their lands and most of the products of the labor of their hands for the last year, have been wrested from them by a band of outlaws, congregated in Jackson county on the western frontiers of the United States, within about thirty miles of the United States military post at Fort Leavenworth, on the Missouri river.

Your petitioners say that they do not enter a minute detail of the sufferings in this petition lest they should weary the patience of the venerable chief, whose arduous duties they know are great, and daily accumulating. We only hope to show him that this unprecedented emergency in the history of our country,—that the magistracy thereof is set at defiance, and justice checked in open violation of its laws, and that we, your petitioners, who are almost wholly native born citizens of these United States, of whom they purchsed their lands in Jackson county, Missouri, with intent to cultivate the same as peaceable citizens, are now forced from them, and dwelling in the counties of Clay, Ray, and Lafayette in the state of Missouri, without permanent homes, and suffering all the privations which must necessarily result from such inhuman treatment. Under these sufferings, your petitioners petitioned the governor of this state, in December last, in answer to which, we received the following letter:

## FAREWELL MESSAGE OF ORSON PRATT.

*To the Saints of the Eastern and Middle States, Greeting:*

*Dear Brethren:*

The time is at hand for me to take a long and lasting farewell to these Eastern countries, being included with my family, among the tens of thousands of American citizens, who have the choice of DEATH or BANISHMENT beyond the Rocky Mountains. I have preferred the latter. It is with the greatest of joy that I forsake this Republic; and all the saints have abundant reasons to rejoice that they are counted worthy to be cast out as exiles from this wicked nation; for we have received nothing but one continual scene of the most horrid and unrelenting persecutions at their hands for the last sixteen years. If our heavenly father will preserve us, and deliver us out of the hands of the blood-thirsty Christians of these United States, and not suffer any more of us to be martyred to gratify their holy piety, I for one shall be very thankful. Perhaps we may have to suffer much in the land of our exile, but our sufferings will be from another cause—there will be no Christian banditti to afflict us all the day long—no holy pious priests to murder us by scores—no editors to urge on house burning, devastation and death. If we die in the dens and caves of the Rocky Mountains, we shall die where freedom reigns triumphantly. Liberty in a solitary place, and in a desert, is far more preferable than martyrdom in these pious States.

Perhaps the rich may ask, how they are to dispose of their farms and houses so as to get to Nauvoo this winter, and be ready to start early in the spring with the great company?—In reply to this inquiry, we observe that they can do it if they only have a disposition. Many of them might have disposed of their property years ago, but have been holding on to the same, for the purpose of getting a greater price, or for fear of losing their property by the ravages of mobs, if they gathered with the saints; thus they have not been willing to readily comply with the great commandment of God, concerning the gathering, and thus they are deprived of the privilege of sacrificing their property by being driven from the same: but still they can reprieve themselves in some measure, by selling immediately, at all hazards, although they should not get one third of its real value.

The Lord requires a sacrifice, and he that is not willing, will fail of the blessing. Brethren now is the time for you to be up and doing, for unless you can get to Nauvoo this winter, it will be entirely needless for you to go in the spring for you could not arrive in time to leave with the saints.

We would say to the poor in the East, that it will be of no use for them to go to Nauvoo, unless they have means sufficient to purchase horses, wagons, tents, &c., for it will be in vain for them to think of starting for the Rocky Mountains without these things; and the

church at Nauvoo will have as much as they can possibly do to provide these things for the poor of that place. If they should have any means left after having provided for their own poor, they would of course be willing to help the poor abroad; the rich in the branches abroad, should help the poor to horses, wagons, &c.; and those who cannot possibly obtain these things, must raise means to pay their passage by sea around Cape Horn to the western coast of North America. Indeed our expenses by sea from here to the place of our destination, would be but a trifle more, than our expenses from here to Nauvoo. Hence all the poor that can raise funds sufficient to go to Nauvoo, can with a little exertion obtain sufficient to go by Cape Horn.

Those who go by sea, can carry with them many articles which it would be impossible to carry over the mountains. Elder S. Brannan has been counselled to go by sea. He will sail about the middle of January. Those who wish to accompany him are requested to give him there names as early as possible. If one hundred and fifty or two hundred passengers can be obtained, he can venture to charter a vessel for them, and thus their fare will be scarcely nothing. The voyage can be performed in four or five months. Brethren awake!—be determined to get out from this evil nation next spring. We do not want one saint to be left in the United States after that time. Let every branch in the East, West, North, and South, be determined to flee out of Babylon, either by land or by sea, as soon as then.—Judgment is at the door; and it will be easier to go now, than to wait until it comes.

Those who go by sea, should go as soon as possible, as it will be almost impossible to double Cape Horn in our summer months; as the seasons there are directly the opposite of ours.—Their coldest months are in July and August, their warmest months in January and February. There is too much ice in our summer months to admit a safe passage round the Cape.

Elder Samuel Brannan is hereby appointed to preside over, and take charge of the company that go by sea; and all who go with him will be required to give strict heed to his instruction and counsel. He will point out to you the necessary articles to be taken, whether for food or for raiment, together with farming utensils, mechanical instruments, and all kinds of garden seeds, seeds of various kinds of fruits, &c., &c. Several have already given their names to go with him, and I think he will soon raise a company as large as can conveniently go in one vessel.

Brethren if you all want to go, charter half a dozen, or a dozen vessels, and fill each with passengers, and the fare among so many will be but a trifle. The most of those, however, who can get teams this winter, had better go by land.

Do not be faint hearted nor slothful, but be courageous and diligent, prayerful and faithful, and you can accomplish almost anything that you undertake. What great and good work cannot the saints do, if they take hold of it with energy, and ambition?

We can do almost anything, for our Father in Heaven will strengthen us, if we strengthen ourselves. He will work according to our faith. If we say we cannot go, God will not help us; but if we say, in the name of the Lord, we will go! and set ourselves about it, He will help us. The saints must do greater things than these, before many years pass away, and now is the time to try your faith and ambition, and thus by experience be prepared for greater achievments.

Brother Snow and myself are called upon to leave you, to visit our families and friends in the West. After our departure apostates will prowl around the branches here in the East, seeking whom they may devour. They will present themselves before you as very pious and holy beings, mourning over the corruptions of the church while the Twelve apostles of the Lamb will be represented as devils incarnate. But dear brethren, our works you have seen, and our diligence and anxiety for your salvation, you are not ignorant of. We have labored with all patience and diligence with you. We have prayed with you, and taught and instructed, and counselled you according as the Lord has given us wisdom.—And I hereby testify unto you in the name of the Lord God of Joseph, that, if after all the instruction you have received, you suffer yourselves to be influenced and led away by apostates, such as Rigdon, Adams, William Smith, and others who have been legally cut off from the church—your sins shall be upon your own heads—our garments are clean. Remember these words, and let nothing move you. Let no apostates be in the least welcome under your roof. Be ashamed and blush at the very idea, of attending one of their wicked meetings. Despise their principles, and all their apostate doings, as you would the very gates of hell. Touch not—taste nor, and handle not any of their accursed doctrines; for they shall utterly perish, and all that follow them. The day shall come when they shall weep and howl for vexation of spirit, for their miseries shall come upon them; and all shall know and discern between the righteous and the wicked—between saints and apostates.

When the saints get this message, I shall probably be on my way to the West. Should they wish to forward me letters or assistance, they can direct the same to Nauvoo. I hereby tender my thanks to the saints for such assistance as they have rendered me. I have received in the neighborhood of twenty dollars in fulfilment of my dream. Those who have responded to the same, have the warmest gratitude of my heart. I have just returned from a tour of about eight hundred miles, all at my own expense. And I assure you dear brethren, that it is a difficult matter for the servants of God to spend all their time in the ministry unless the saints uphold their hands. I should have probably have visited more branches of the church in the East, if I had been in the possession of sufficient funds to have paid my travelling expenses. I have no fault to find.—The saints in the East have done well in the main; for they have responded to the call of our brethren in the West, in relation to tithing, tabernacle &c.; and they shall in no wise lose their reward. We love the saints, both in the East and in the West, and it grieves our hearts, that circumstances should force any of you to tarry in the States after next spring. If it were in our power, our hearts would leap for joy at the prospect of taking you all with us: and thus would the fulness of the gospel be fully brought from among the Gentiles.

Brethren and Sisters, remember the Book of Mormon, the Book of Covenants, and the instructions, teachings, and counsels, which the faithful servants have given you from time to time. Be strictly virtuous, pure, upright, and honest in all things; and comply faithfully with the instructions upon these points, as pointed out in my message. You can now see the consequences attending those who have violated those virtuous principles. They have apostatized, and become the bitterest enemies of the servants of God: thus fulfilling the words of Jesus—"He that looketh on a woman to lust after her, or if any one commit adultery in their hearts, they shall not have the spirit, but shall deny the faith." (Book of Covenants, p. 204, 5th paragraph, stereotyped edition.)

It is a fearful thing to violate the commandments of God, and depart from the strict laws which he has given concerning these matters. There is a right way, and there are many wrong ways; and blessed is that person who findeth the right way, and walketh therein even unto the end, for they shall be crowned with great glory, and of the *increase* of their kingdom, there shall be no end. Such shall be honored among the sons and daughters of God, while the corrupt, the whoremongers, and the vile seducer, shall be abased, where there is wailing, and wretchedness indescribable.

Who then, for a moment's gratification, will sacrifice an eternal kingdom, where pure virtue, and love, and affection, shall beam forth like the rays of the morning from every joyful countenance?

O Virtue! How amiable thou art! Strength and beauty, and excellency, and dignity, and honor, and immortality, are thine offspring!—Gentle peace, pure affection, unbounded love, and omnipotent power, shall reign triumphantly in thy habitations forevermore.

And now I must say to the saints in the Eastern countries farewell. Farewell till we meet on distant lands. May our kind Father hasten that time. Yea, O Lord God, remember these my brethren and sisters, and save them. Behold O Lord, they have received thy servants, and the message thou gavest them to declare. They have fed us and clothed us; they have given their tithes for the building of thy Temple, and now, O Father, reject not their offerings, neither cast away thy people who are called by thy name. Forgive their sins, and pity them even as a Father pitieth his own children. Behold O Lord, the desire of this thy people to go forth from among the Gentiles, who have sorely persecuted them all the day long. But thy people are poor. Wilt thou not help them? Wilt thou not deliver them out of the hands of all their enemies who hate them? And when thou shalt visit this nation in sore judgment, according to that which thou hast spoken, destroy not thy people who are poor, with the wicked; but hide them with thine own hand, and shield them from judgment.

Hear the prayer of thy servant kind Father, in behalf of his brethren, over whom he has presided, and whom, he is now about to leave. For I ask thee for all these things, in the name of thy Son. Amen.

And again, with my heart full of blessings, I say FAREWELL.

ORSON PRATT.

City of New York, Nov. 8, 1845.

## WHAT IS TRUTH?

When Jesus had told Pilate what he came into this world for, and that he should bear witness of the *truth*, Pilate asked, *what is truth?* but Jesus answered not a word; neither have we, as to the *threats* and *lies* published in the pamphlet alluded to below, knowing that all things shall work for good to those that serve the Lord in righteousness, and endure all things patiently for the glory that shall come after much tribulation.

The exposition of the editor of the Messenger, that William Smith, (though he boasted of it in Nauvoo) never owned that establishment, nor paid a cent to sustain it, is a kind of *veto* on his proclamation, that seems to say: if one prominent article was manufactured out of "falsehood" to stir up the jealousy of the people, the whole must be a "bastard" production, conceived in sin, and brought forth in iniquity.

Leaving the apostates, hitherto, to "glitter on the darkness of midnight," and corrode in their own poisoned ooze, we cannot but lament that any should be so short sighted, *now* as to cover themselves with a net of lies, and then tangle themselves in their own NET, *but so it is!*

Read the following from the N. Y. Messenger:

## BEWARE OF STRONG DELUSION, LEST YE BELIEVE A LIE AND BE DAMNED.

Beloved brethren and sisters:—We have received a proclamation published in the Warsaw Signal, purporting to come from William Smith, who has been cut off from the church in Nauvoo by a unanimous voice of the whole city, not one dissenting voice. What could have been the reason of this movement of the people of Nauvoo? Could it have been through any malicious feeling against their brother William, the only surviving brother of the family? Was it because Bro. William was so much more just and righteous than all the rest of the people in Nauvoo? Or was it because his conduct was insufferable in the extreme? We leave the saints to draw their own conclusions. His conduct in the east has been sufficient to place every enquiring mind on the right track. He states in his proclamation, things we consider worthy of comment, lest many who are unacquainted be led astray.

He pronounces the Twelve guilty of conduct "disgraceful to humanity," which comes certainly with a very bad grace. We would ask if Parly P. Pratt, Orson Hyde, or Orson Pratt, during their mission to the eastern country, carried on the work of seduction, on the ground of marrying their victims on the decease of their wives? If they have been the means of driving people from the church, instead of bringing them in? Let the church of New York, Boston, and Philadelphia speak out and answer these questions. But you do not pretend to say that William Smith was guilty of such conduct. Let the churches in the eastern country speak, or let him come to the east and meet his accusers face to face. We do not feel to do William Smith any personal injury, But for a man like him, having been an eye witness of the fall of former apostates, to publish such a document to the world, shows very much the mask of madness and insanity. We will now notice one of his presumptions, which if he has no more foundation to predicate the rest of his assertions upon, than he has for this, his foundation will crumble from beneath him. "In the mean time, as all the saints well know, I was engaged in publishing a paper in New York, entitled the 'Prophet, got up by MY own labors, and carried on with as much earnest zeal as I could possibly employ upon it. All at once early in the spring, whom should I encounter but Mr. Parley P. Pratt, who had come from the West, with specific authority from the quorum of the Twelve, to take charge of all the printing etc., without a single provision with respect to MY own personal rights, or relative to any outlay I had subjected MY-SELF to, in getting up the paper, materials for printing, etc., etc."

Who does not know, that has been acquainted with the first establishment of this paper, that William Smith was in Nauvoo when the first paper was published—that it was not got up by his labors, nor carried on or sustained by his 'earnest zeal,' neither was he subjected to any personal outlay for type, paper, press or utensils. The type, press and materials, were purchased by Bro. Doremus and the debts contracted by the extravagant management in publishing the first two or three numbers, we assumed the responsibility of, when it changed hands. And since that time, the publication of the paper has depended entirely upon our labors. This the saints in New York well know. Again he says, "I had labored hard for three years to build up the church, and for the last year to wrest it from the influence of 'Rigdonism.'"

What has been the greatest objection brought against the church in the eastern country by the Rigdonites? It was the conduct of William Smith. Benj. Winchester in conversation with Br. G. B. Wallace in Pittsburgh two weeks ago, said "if it had not been for William Smith, he should have been in the church to this day,"

And we have not the least doubt but half of the Rigdonites in this and other cities, would make the same answer. There has individuals to our knowledge, left the church in this city, for no other reason than the conduct of this man, and are now going from place to place, threatening him with the rod of justice. We have neither time nor room to give much attention to such matters. If any of the saints suffer themselves to be led by such a spirit, they are not of us, and of course will go out

from among us, and the body will be left more sound and healthy then ever.

Since writing the above we have received an advertisement of his lectures in St. Louis, at twelve and a half cents admittance. It is a second edition of Hurlburt, Hinckle, McLelland, Bennet, Law, Foster and Rigdonism. We have been aware of his designs and intentions a long time since, by a bombastical letter written to Bro. David Rogers in this city, when he was at Galena, stating that he was with G. J. Adams and family, who were playing in a theatre to crowded congregations, and that the western boys would soon be among the Yankee's, and then we might look out for black ducks, for they always fly in the fall of the year."

We would respectfully give notice to those reverend gentlemen, that while we 'are looking out for black ducks,' they had better look out for the Yankee girls, for they might find their match. Wounded virtue has not been healed, and might require a balm. We would say there are letters and documents in the hands of elders in the east, of Wm. Smith's writing, that should cause a reign of silence, at least for the space of half an hour."

## FROM THE WEST.

As Oregon, California and Vancouver are all the "go" in these last days, we have thought it advisable to give in this number of the Times and Seasons the following intelligence. Although it is not of so religious a cast as we generally publish, yet it may be of general benefit to the great exodus of the Mormons next season. We must be ready and profit by what we learn.

*From the Independence Express, Nov. 17, Extra.*

### OVERLAND MAIL FROM OREGON—ARRIVAL OF DR. WHITE, DIRECT FROM OREGON—UNPRECEDENTED DESPATCH—THROUGH IN NINETY DAYS!

We had the pleasure on Saturday evening last, of taking by the hand our old friend, Dr. Elijah White, Sub-Agent of Indian Affairs for the territory of Oregon, who had just arrived, with a party of only *three* men; Messrs. Chapman, Brown, and Saxton, all claiming to be citizens of Willamette—two of whom, Otis Brown and Charles Saxton, had accompanied him for some time previously, on an interesting and important exploring expedition, the results of which will soon come before the public, officially.

They left the beach of the Pacific on the 20th of July, some forty miles from the Umpqua river, and arrived in the Colony about the 10th of August. They found the Legislature in session in Oregon city, and Dr. White being officially requested to bear a memorial and petition emanating from that body and signed unanimously by them—also by the Judge of the Territory and Executive Committee—to the Congress of the United States, left on the 16th. They arrived at Fort Vancouver on the 17th, the Dalles of the Columbia on the 20th, and on the 23rd proceeded on their journey.

At the first camp, Major Moses Harris, *alias* "Black Harris," his pilot and his dependence, as interpreter for the Sioux and Pawnee Indians in passing through their country, without any difficulty or explanation, withdrew from the party and returned to the valley. Surprised, but nothing intimidated, they moved forward. They met Wallawalla Indians—as much excited the spring before, by reason of the violent and treacherous death of Elijah Heading, an educated young Chief of distinction, killed by a white man in California—and were handsomely saluted and most cordially received—the excitement having entirely subsided. Corn, potatoes, peas, camas and cherries, were brought forward for the consumption of the party, and their plantations, with those of the Keyuse, speak well for their advancement in agriculture and civilization. Not many of the Wallawallas cultivate; they generally subsist on fish. But the Keyuse and Nezperces, or Seheptans, under the auspices of Dr. Whitman and lady, and Rev. H. H. Spaulding and lady, are represented as having made most commendable advancement in agriculture, science, arts, morals, and religion—many of the latter reading their own language fluently and writing well, and in the regularity of their family devotions, and observance of the Sabbath, it is believed few equal them.

On the first of September, they met at Burnt river, Capt. Barlow, Knighton, and McDonald's, companies of emigrants—the three companies comprising some eight hundred persons, with eighty-seven wagons, within some three hundred and fifty miles of their destination, all in good health and fine spirits, representing the difficulties of the route as nothing in comparison with what they had expected. While the Doctor was giving them an intellectual treat, to which all listened with indescribable interest some of the ladies prepared a rich repast for him and his little party: coffee, sugar, bread, biscuit, butter-milk and honey, with bacon, rice and several kinds of dried fruits, were nicely spread out; they ate and drank, talked and mutually cheered each other, and parted in the happiest mood. At different points, for a distance of a hundred and thirty miles they met others—each party soliciting, they all received a lecture on Oregon. The last party, called

the St. Joseph company, were met on Snake river, camped disadvantageously, being some two and a half miles from wood and water on the sandy desert; but they found them in the best spirits, and after advising them at some length on Oregon, the party was invited to dinner, and sat down to table in the tent of Rev. M. Fisher, a Baptist clergyman, spread with a white cloth, and partook of tea, light bread, crackers, maple molasses, dried beef and butter, all prepared in the neatest manner.—This company were mostly New England people, had emigrated to Iowa and from thence to Oregon, and carried their virtues and intelligence over the mountains with them. All much happier and better for the interview, the party took their leave of this interesting group of venerable sires, aged matrons and smiling youth, and passed on to Fort Hall, where they arrived on the 19th of September, and met a cordial reception from Capt. Grant. On the 23d they passed the romantic and interesting Soda Springs, where all drank freely.

On the 27th, met Dr. Joseph Burk, Botanist and Mineralogist, sent out by the English government to make collections, and return in seven years from the time of his departure—dined with him, found him an intelligent, unassuming gentleman. The party passed *the divide* on the 4th of October, all walking over it, and on striking the Sweet Water, all drank, not a little pleased to behold the water once more running into the Atlantic. On the 13th of October, came in sight of a large Sioux village of some three hundred lodges, and containing 2,000 souls—went immediately to it—were met by several chiefs, and the party conducted by them to the Soldier's lodge, where they feasted on the choicest buffalo meat. Dr. White exchanged a horse with a chief at the Indian's request, and left, after tarrying two hours, the party being as much pleased with their reception, as the Indians appeared to be in entertaining them. They encamped three miles below the village, horses unmolested and nothing missed. Next day met Smoke, a notable chief, and 200 Indians with him, moving up to the large village which they had passed; exchanged the usual salutations of the day, and all went off most agreeably. On the 15th reached Fort Laramie, where the party were hospitably entertained as at Fort Hall, by Mr. Papin. Left on the 16th, having purchased a sufficient supply of dried buffalo meat and flour, with groceries to last to Independence, intending to accomplish the journey with all possible expedition, and not to stop to kill game. On the 17th, met eight or nine ox teams, heavily loaded with goods for trading with the Indians, in charge of Captain Finch, who had a trading post seven miles below Fort Laramie, on the Platte. On the 18th, met Mr. Spane, he had also several teams loaded with goods for trading with the Sioux; he had buried his partner the day previous, having died of a nervous fever. On the 29th, met two men on an express to Fort Laramie, from the American Fur Company of St. Louis. They told the Doctor he would probably meet the Pawnee Indians before leaving the Platte, and if he did they would rob him and his party.

On the 31st, at about 11 o'clock, the Doctor riding in front of the party to keep a look out for the Pawnees, discovered a large smoke ahead; halted, adjusted the pack animals, and then went cautiously on again; proceeded a few miles, when a horse was discovered three or four miles ahead, tied, and apparently uneasy. The party were now convinced that the Pawnees were not far off, halted again, and each man examined his fire-arms. The Doctor proposed to leave the road and go into the hills, and to keep on travelling all night to avoid coming in contact with Indians, whose character is that of highway robbers. They did so, and proceeded four or five miles in the direction of the hills, when three Indians were seen advancing in front of them; the party went on a short distance, and twelve or fifteen came up to them. The Doctor made signs to them to keep away, and that he was in great haste to go on, but they all came up; when the Doctor stopped, requested Saxton to get off his horse and open a pack, get some tobacco and give them; he did so, and gave them all there was; mounted his horse again, when one of the pack horses took fright at the Indians, and ran with great violence, but was at last caught by Chapman and Saxton, the pack adjusted by them, ready to go on again. But the Indian who had been very impudent and saucy, now came to Chapman and asked him for powder; he refused to give him any, when the rascally Indian cocked his gun. At the suggestion of the Doctor, Chapman gave him some powder and he went off; but while the Doctor was talking to Chapman, six or seven had surrounded him, and two had his horse by the bridle, when he asked Brown to come up to him. Brown did so, presented his pistol at one of them, and the Doctor motioning them at the same time, with his sixshooter in his hand, to be off; they left, and the party haltered their animals, and started on again towards the hills, when a large Pawnee village, of some three hundred lodges, appeared in sight, several miles from the road.

As the Indians left the party, they fired three times at them, and the shot fell thickly around Brown—the Indians going towards the village, and the party from it over the hills. When out of sight of the Indians and the village, the party again halted, filled their powder horns, and took a good quantity of balls in their pouches, and went on again; but they had scarcely started, when two Indians were seen coming from towards the village over the hills; soon another, & another appeared in sight, each coming from different directions, & in ten minutes from the time the first two appeared in sight, the party were completely surrounded by two or three hundred men armed with rifles, muskets, bows & arrows, tomahawks & war-clubs, while the air resounded with the awful war whoop, as they still continued to dash upon them on their fleet horses. Seeing that four could do nothing by firing on such numbers, the Doctor told the party not to fire, while the Indians were in great confusion among themselves. The first who came, talked loud and boisterous, and began to catch the pack horses, when it was proposed to go with them to the village.

In the mean time, all was confusion, some snatching a rifle from one, while another caught a blanket from another, and run off. Saxton first got under way, following his pack horse, having many valuable papers, and surrounded by some twenty Indians; they soon stripped him of his powder horn and his horse and saddle, and put him bare back, while a brave, with a huge battle axe, led his horse by the bridle. Brown followed Saxton in a similar manner, passed him, and was the first to grace their fiendish triumph as they entered their village in full gallop. The Doctor was next suffered to start towards the village, but not until they had torn his coat into pieces, and stripped him of his vest. One Indian then struck him a hard blow with his bow on the right cheek; another hit him two blows on the top of the head with a war club, which nearly deprived him of his senses. With nothing left but his flannel shirt and pantaloons, he passed Saxton soon after Brown, with a brave leading his horse, and a Chief riding behind him, embracing him in his arms. Chapman followed immediately after Brown; they struck him several times as he was riding; he was hurried along and taken into the village. The Doctor was last on the ground, and was conducted into the lodge of a Chief, but not permitted to converse with any of his party; the rest of the men were conducted to separate lodges and treated in a similar manner.

The party were fed several times during the evening on boiled corn, at different lodges, accompanied by an Indian, but were not permitted to be together, except about ten minutes at a time. The first impression made upon the Doctor and all the party, on entering the lodges was, that the Chiefs would cause most of the property to be given back, but before morning all were convinced to the contrary, by having their packs opened, and pillaged of every thing of value; not even letters to people in the States were omitted. Dr. White lost many of his most valuable papers, and some twenty letters, though he mailed at this place 541, to various persons in the Union. After robbing the party of all their provisions and clothing, as well as horses; in the morning several squaws, true to the character of women, put up some corn, and the Chiefs who were at the head of the outrage, brought forward several poor, lame ponies and mules, and gave each man a few old garments, scarcely enough to cover him, much less to protect him from the inclement season. A little after sunrise they told them to be off, pointing over the hills where they were taken prisoners.

In the lodge where Saxton stopped during the night, while Brown was with him a few moments, an old Chief came in with a large package of papers, evidently robbed from some individual, but he would not suffer him to read any of them except the wrapper, which was of the kind of paper used for envelope in the War Department, and directed on the envelope, "*Tangawanga*, Chief of the Octo nation." The Indian then opened the package and took out a passport from the United States, and a large paper having ten or twelve seals upon it, opposite of which were many signatures, a large paper resembling a deed, and a French passport; he then folded them all up, after pointing to the coat of arms on each, but would not suffer them to be investigated; putting them all into the envelope, laid them under his thigh, gave a contemptuous laugh, and soon left the lodge. The party travelled till one o'clock at night without a drop of water, on the day they left the village on the open prairie, taking as their guide the north star, and going in an easterly direction. The Doctor was very much indisposed, owing to the violent blows he had received. Soon after the party were out of sight of the village, the smoke behind them told them that their enemies had fired the prairie, and all that day the wind drove the fire hard upon the party, and at night the flames of the tall grass were seen behind them, mingling with the horizon, giving it the appearance of an ocean of fire. One of the party kept watch while the other slept, or rather dozed. Next morning taking a bit of raw

corn, they continued their course northeast; the party and poor animals suffering extreme want of water. About ten o'clock they found a stagnant pool, where all the party were once more sensible of the watchful care of divine providence. They continued on in the same direction till three o'clock, when the party struck a deep ravine and began to follow it, but they had only proceeded a short distance, when the Doctor discovered two Indians far in the distance, to the south east; the party stopped, and concealed themselves in the ravine; Brown crept to the bank to watch their movements; the Indians advanced a little, then also stopped. The Doctor then prepared to retreat and change the course of travel, and the party readily complied with his suggestion, went up the ravine some distance, took a southerly direction and travelled six miles, when they struck a small creek, kept their course still towards the south, and just at dark struck the Oregon road, to the great joy of all the party. They encamped that night at 12 o'clock on the Republican Fork, again eating raw corn for supper.

On the 3d of November, they considered themselves nearly out of reach of the Pawnees, being fifty miles from their village. They arrived at the bank of the Big Blue on the evening of the 7th, when on entering the tall forest trees, by the light of the moon, a large flock of turkies were heard among the branches. All were excited with pleasing anticipations of once more tasting something palatable, as the corn, in whatever state it was taken, for several days had soured on the stomachs of the mules, and they ate it only to keep from starving. The next morning, Brown's well-directed rifle brought a fat turkey to the ground. After the turkey was despatched they returned to the corn again, as the Indians gave them only two rifles, having percussion locks with no more ammunition, and the other rifle was unloaded to strike fire with the powder.

On the evening of the 13th, they ate the first meal in the house of Mr. Charles Fish, quickly prepared by his lady, residing among the Shawnee Indians, thirty miles from the United States line.

The Doctor left the Willamette colony in a very flourishing state, and is of opinion that Oregon, at no distant day, will rival many of the Atlantic States in agriculture, science, and the arts. In this opinion all the party concur, and they intend to return again in the spring.

A daily computation makes the distance from

Oregon city to Fort Hall, 800 miles.
From Fort Hall to Green river, 195 "
From Green river to Fort Laramie, 400 "
From Fort Laramie to Independence, 630 "

2025

From the St. Louis Republican.

St. Louis, Nov. 23rd, 1845.

*Sir:* I received with pleasure your polite note of inquiry, regarding Oregon, from the consideration of the warm interest you have manifested in favor of that new, distant and interesting part of our wide domain, and am most happy to assure you, and through you, the good citizens of St. Louis and Missouri generally, who have said and done so much to advance our interests, that aside from some inconvenience for the want of a circulating medium, or the establishment of proper commercial regulations, our little colony of eight thousand, are going forward most vigorously and prosperously, and, so far as the accumulation of property is concerned, I know of no people so rapidly advancing as those who have planted themselves in the valley of the Willamette, nor do I know of any like population so uniformly pleased with the country of their adoption—none, sir, of the sober, industrious and intelligent part of our cheerful little colony, but are greatly pleased with Oregon, and its prospects, uniformly extolling the climate, soil, scenery, &c., &c. And, sir, of this you need not be surprised, as from a residence of nine years in that delightful valley, I assure you I know of no country possessing so mild, equable, salubrious and agreeable climate, nor a country of such varied and beautiful scenery, nor one of such certainty or uniformity of all kinds of crops peculiar to such latitude, save Indian corn, which, though more certain from the uniformity of cool nights, does not in growth yield more than an average New England crop. Nor do I know of a country, every where possessing such purity of water, or considering its extent, more valuable water privileges. Of its natural and commercial advantages, I need not speak, as from its contiguity to the Sandwich Islands, China, Peru and all the western world, it will be seen at a glance that these are very great.

I do not deny that, at the first glance, a great portion of the eastern and interior of that territory appears of little worth, nor would otherwise say than that in the Willamette Valley, the garden of the world, possessing more strength and depth of soil, and less waste land than any country of like extent, that three months out of twelve, arising from the continuous rains, are disagreeable; but, sir, the time is coming, and rapidly advancing, when

domestic herds will take the place of immense herds of buffaloes, and prove a rich source of revenue. Experiments at Fort Hall, Basen Wallawalla and other parts, demonstrate this clearly.

My time is up, more upon this and other subjects relating to Oregon very soon.

Very respectfully,

Your obedient servant,

ELIJAH WHITE.

# TIMES AND SEASONS.

## CITY OF NAUVOO,

DEC. 1, 1845.

### THE PROSPECT.

Peace and union reign at Nauvoo, and as to business, every saint that means to keep the commandments of the Lord, and prepare for the revelation of Jesus Christ, is earnestly employed in fitting out for the intended removal next spring: or, as a willing and obedient people many are engaged upon the Temple—determined to finish that glorious structure of Latter-day Saints' faith and works, as a monument, that they were industrious, noble minded, and sincere.

It is now the first of December, and the suit of rooms in the attic story for the accommodation of the Priesthood, in the ordinances of washings, anointings, and prayer, are nearly ready for use, so that the faithful saints begin to rejoice in the Holy one of Israel. The tithings of good men; the widow's mite; the blood of the martyrs, and the tears of the fatherless, have not been unavailing, but, like the prayers of the saints which are bottled up in Heaven for the gratification of holy beings, they sparkle before the Lord, as monuments of virtue, union, perseverence and religion unknown to the world. We have great reason to rejoice, for the Lord is with us.

The mob, as usual, are busy in manufacturing lies about the saints; and what they lack, is gratuitously supplied by apostates, who naturally drop down among the dregs of society, as a fall from a slaughter house, and are devoured up by beasts of prey. We believe also, that the mob keep up the old system of plundering and crying *mad dog*, in order to prejudice the community against the saints, but God, who never fails to bless the righteous, is our friend, and we live, and blessed be his name.

We can say in the voice of truth, brethren; be just—be wise—be watchful—be prayerful—and put away all evil, and he that said to the raging waves; "peace, be still," will say, well *done good faithful servants, enter into the joys of your Lord.*

### TIDINGS.

We select the following from the last arrivals, as a specimen of what may be expected in the old world, in the formidable appearance of calamities:

### WARLIKE PREPARATIONS.

There is evidently a screw loose between us and some or other of the countries from which, according to royal speeches, we are everlastingly receiving assurances of love and amity. Preparations for sudden hostilities are going on in all directions. Signs of the *qui vive* are to be traced in every quarter. Old fortifications are being repaired, added to, and strengthened. New ones are being erected. There is an unusual bustle in the naval yards, as well as in the arsenals. Ships are being made ready up to that point from which they could at once be pushed into immediate service. Those in service are gradually increasing their crews to the war complement, while a large fleet, delicately called "an experimental squadron," as an army of observation is sometimes designated a 'cordon sanitaire,' is in high order, and fully manned, prepared for a dash to any part of the world, and against any enemy against whom it may be required. But what is it all for—what is it all about? These preparations cannot be from any apprehension of a quarrel with the United States about Mexico or the Oregon territory. Some of them are being made too near home for that.—The real cause is, we opine, without mincing matters, that, in spite of the recent bathing machine alliance, things are not quite comfortable between us and our French neighbors just now. The causes of difference, if not dispute, between us are indeed many. Not satisfied with kicking us out of Spain and turning us out of Greece, they are now busy with their intrigues in China, that they may carry off all the advantages for which we fought and conquered in the late war with that country. Their eagerness to repeat the fable of the wolf and the lamb towards our ally of Morocco may, also in the end, lead to an unpleasant issue with us. But the grand bone of contention just now is the marriage of one of Louis Philippe's sons with the sister of the Queen of Spain, which is sure to elevate him to the throne of that country, and bring about a new and formidable compact between France and Spain. We say that such a marriage would surely elevate the French prince to the throne of Spain. We have not a doubt of it. Louis Philippe has he such thought, but the wretches by whom Queen Isabella is surrounded and held in captivity, are too deeply steeped in crime and

blood and villany, to hesitate about adding one more murder to those which they have already committed, to subserve their selfish and ambitious purposes.—*Liverpool Chronicle, Nov.* 1.

## FAMINE EXPECTED IN ENGLAND.

Hitherto the cycle of the seasons has befriended Sir Robert Peel. Four good harvests in succession have filled his exchequer—filled the stomachs of the lieges—made the nation prosperous, the people contented. Alas! the scene is changed—the evil day has come upon him, and has found him unprepared to face it. Famine—gaunt, horrible, destroying famine—seems impending. Fears have seized the public mind. In Ireland matters look appalling—in England gloomy. The granaries of the continent are exhausted. The corn-fields of the Vistula, the Danube, and the Elbe, are barely sufficient for the local wants of the inhabitants. The nation is in commotion; and the cry of "Open the ports and let in corn duty free," is heard on all sides, reverberated from every part of the empire.—The "pressure from without" has made itself heard in Downing street; and faith in the sliding-scale—Peel's sliding-scale, is gone forever. A third of the potato crop in Ireland is destroyed. The government has sent scientific professors to the scene of the mischief; and the awful truth is out, that this large portion of the people's food—the esculent that Cobbett abhorred—is unfit for use. What is to be done, in this terrible, this unlooked for emergency? "Open the ports!" is the exclamation; and there stands the shivering Premier, like a reed in the wind, paralyzed between affection for his sliding-scale, and the horrors of public famine.

## IRELAND.

The accounts from the sister island, for some days past, as regards the potato crop, are of a very serious and alarming character. The failure is dreadful in the extreme, and the prospects before the great majority of the lower classes truly horrifying. The authorities at Dublin Castle seem to have directed their attention to the matter. Commissioners have been employed to visit the different provinces, and to report to his excellency the result of their examination. Up to the present time, these reports are of the most discouraging character. With a people so steeped in poverty as the Irish are, and discontented with "the powers that be," it is frightful to contemplate the consequence of scarcity. The numerous railways likely to be in progress of formation next summer, and during the course of the present winter, will no doubt, materially assist to alleviate much of the suffering that would otherwise ensue.

## THE POTATO, THE FAMINE, AND THE RENT.

A correspondent of the Dublin Mail, calculating that one-third of the potato crop has been destroyed; that six millions of the Irish population are dependent for their existence on this esculent; that the smallest average quantity of oatmeal, the next cheapest food that can be allowed to sustain human life for a day, is one pound avoirdupois—comes to the legitimate conclusion that, supposing oatmeal now selling from 16s. to 17, 6d. per cwt., should during the dearth, rise no higher than 20s., it would take no less a sum than £17,940 a day, or £3,288,000 for the half year, to sustain the lives of two millions (one-third of the six millions) of the Irish people. As our contemporary well observes, this is a faithful estimate, and the great agitator has turned the matter in his capacious mind, and has just issued his appeal for—what does the reader think? Why, for nothing less than the annual O'Connell tribute. This would be incredible if told in a romance; but simple truth beats the most elaborate fiction. The "faithful" are to contribute on Sunday, Nov. 16.

## THE MORMONS.

The last New York Sun has an editorial article, as well as a letter from Nauvoo of the 27th October, concerning this extraordinary people. The letter is from Mr. James Arlington Bennett, and professes to sketch their future designs as follows:

The present organization of the church, with the twelve apostles at its head, with a president who holds the keys of the kingdom, is the one that must stand; and when these shall have gone to California, Mormonism will be no more in the United States. But there will be a mighty gathering from all nations of the earth to the Mormon empire now about to be established on the Pacific ocean! One thing you may rely on—and that is, this people will never annex themselves to any government on earth; nor is it desirable they should, as they are determined to be governed by their own laws. The Mormons consider Governor Ford as an old woman in breeches. They say that, instead of permitting them to defend themselves against the mobs, he legalizes the mobs by throwing into their aid some of the State forces. This is what is called their abuse of the governor that we see in the papers.

There are already organized twenty-five companies of one hundred families each, to be filled up during the winter, for the march to California. Each family of ten persons will have a wagon drawn by four oxen, and supplied with everything necessary for the journey.

A troop of horse will be organized as an advance guard.

The whole Mormon people are called in from Europe and America, so that they expect about two hundred thousand persons to congregate within one year at the bay of San Francisco. Several ships will be fitted out in England to take their people round Cape Horn, and others will sail from New York in the spring. Is not this a tempting place for an old United States officer like myself, who has been through the last war? They wish me much to join them, and I presume, if I did, I would have the first military command in the camp of the saints. They certainly require a leader with a military and mathematical head, and one who has seen active service; but I am too old to settle in the West.

The New York Sun, in its own editorial article, runs as follows:

THE MORMONS.

William Smith, brother of Joe Smith, the Mormon prophet, states that it is their design to set up an independent government somewhere in the neighborhood of the Rocky mountains, or near California. That the plan has been maturing for a long time, and that, in fact, with hate in their hearts, skillfully kept up by the Mormon leaders, whose pockets are to be enriched by their toil, the mass of the Mormons will be alike purged of *American* feeling, and shut out by a barrier of mountains and church restrictions from any other than *Mormon* freedom. That the design of Brigham Young and the twelve is to build up a sacerdotal tyranny, the spirit of which will be more repugnant to the spread of republican principles than could possibly be the rule of Europe. These are William Smith's views. He is opposed to the plan of organization and its leaders. We find the following in the Mormon paper, which speaks a bitter, and in some respects, we apprehend, a true spirit in reference to their wrongs. We could not believe that, in a government of laws, any sect, no matter what their faith might be, would ever have been driven out of the land *at arms*. The Mormon paper says:

"We owe the United States nothing. We go out by force, as exiles from freedom. The government and people owe us millions for the destruction of life and property in Missouri and in Illinois. The blood of our best men stains the land, and the ashes of our property will preserve it till God comes out of his hiding place, and gives this nation a hotter place than he did Sodom and Gomorrah. 'When they cease to spoil, they shall be spoiled,' for the Lord hath spoken it."

They will become formidable enemies to the United States, either in California or Oregon; and government should look to this matter in season.

We entirely concur with the Sun in the belief that "our government should look to this matter in season." With angry and fanatical feelings such as the Mormons would carry with them, our own citizens would find them troublesome customers, let the tide of emigration be diverted to Oregon or to California.

We understand that the number of Mormons is already estimated at 57,000.—*Union.*

The United States will hardly be justified in the eyes of the nations, in amending the constitution, so as to prevent the Mormons from living in the confines of Democracy, or emigrating to a region *without.*

From the Washington Union of Saturday night.

AN INDIAN COUNCIL IN WASHINGTON.

The newly arrived delegation from the Pottawatomies held a "talk" yesterday afternoon with the Cherokee delegation which has been in this city for some time past. The meeting was requested by the former, some of whom had attended as delegates from their tribe at the last grand council held in the Cherokee nation at Tah-le-quah in the month of June, 1843.

Mr. John Ross, the head chief of the Cherokees, first spoke, expressing his gratification at meeting his brethren of the Pottawatomies in the town of their great father, the President of the United States, to which he and the rest of the Cherokees present had come, like the Pottawatomies, on business connected with the interest of their brethren in the Far West. He said it was well that the red man came to their great father for advice when they needed it; for he always stood ready to point out to them the path that led to peace among the various tribes and with their white neighbors; and that he considered it no less his duty to watch over the interests of the red man than over those of the white.

He asked the Pottawatomies what had been done by their nation to further the object for which they, with the other tribes, had assembled in council last spring, in the Cherokee nation, towards bringing about such an understanding among all the red men of the West, as would keep the hatchet forever buried between them. He said his heart was very full of this subject; that it could be effected if the braves and sages of the different tribes would earnestly strive to impress its importance on their followers.

His speech was then translated into the Pottawattomie dialect by their interpreter, Pierre Le Clerc, (a half breed.)

"Half day," the Pottawatomie orator, replied; whose answer, being interpreted, was as follows:—

My brethren: The Pottawatomies were much pleased with the doings of the last general council of the Cherokee nation. The advice you and other Indians, who had adopted the habits and customs of the whites, gave them was good, and had been impressed on their memories. They would not forget what you told them of the importance of at all times looking up to the government of the United States as their most reliable friend, and to its agent as their best adviser, which was the only certain way of avoiding trouble with their white neighbors. A letter from your people, too, repeating the same things said in your speech, has been communicated to us through our clerk, who received it from yours, and it had received much attention from the Pottawatomies. I was much pleased with it, and so were all the chiefs and headmen of our nation. It was immediately translated, and sent on wampum by a runner to the Chippewas, our kindred, with a request from us that they would hearken to its words in favor of general peace, and earnest efforts for the civilization of the various tribes. This was done about the time we started on our journey to this city.

When their answer is received by our brethren at home, that, and the letter, together with a "talk" from us, will be sent on wampum to the Delawares, and when we again meet in the spring, in council, we hope to be able to bring answers from both of these tribes, to tell you that your letter has had the effect of teaching us the importance of looking up to our fathers, the United States agents, and also of cementing peace and good will among red men, and between them and the whites. My brethren, the Pottawatomie chiefs, now here, wish me to assure you that when we return, we shall strive to induce as many nations as possible to unite with us in council next spring; and, according to your advice, to bring with them their fathers, the agents, to consult and advise with us, as we place great confidence in their friendship and wisdom. The talk which you have just given us is good. We like it.

Mr. John Ross answered, that what they had done was well, and would doubtless have a good effect if the other tribes would harken to the substance of the wampum containing his speech and letter, which he trusted, through their efforts, would be widely circulated. The pipe of peace was then lighted; and after it had been passed around the council, Mr. Ross again spoke: saying, that at the time of the council he had heard of the bad feeling existing between the Pottawatomies and Sioux, which had given him much distress; and that after it (the council) had broken up, he had sent a runner to the latter, urging them strenuously to make peace, and pointing out the folly and impropriety of wars between red men, when so many causes were combined to sweep them from the face of the earth. He now wished to know if peace had been made?

Half day answered, through the interpreter, that when he reached home after the council broke up, acting upon the advice of the Cherokee chief, (Mr. Ross) he, too, had endeavored to bring about a peace between the two nations, and had sent to the Winnebagoes to urge their friends (the Sioux) to bury the hatchet; and that, up to within a few days of their departure on this journey, the Sioux had given them no trouble; but just before they left, a Sioux war party had made their appearance in their country, laden with plunder they had taken elsewhere. As soon as the alarm was given in the Pottawatomie village their young men assembled and went out to meet the enemy, whom they came in sight of at a place about twelve miles west of their town. When the Sioux discovered them advancing, they retreated, dispersing in different directions, and the Pottawatomies only followed them until satisfied that they had left their country. He was glad that they had not come to blows; but his young men went prepared to make peace, or to fight if necessary. The manner in which they had retreated and were equipped, proved that they came with no good intentions, however. He hoped, however, that at a future general council, the difficulties between the two nations would be satisfactorily settled. At the next council there would doubtless be many more tribes represented, who would lend their efforts to bring the Sioux and Pottawatomies to a good understanding.

Le Clerc, the half-breed interpreter, next said, that, on his way to the town of their great father, (Washington city,) he had met the United States agent stationed among the Sioux, and had asked him whether or not they were disposed for peace. The agent told him that the main body of the tribe were anxious to bury the hatchet, and had proposed to send a proposition to the Pottawatomies, but that he had advised them to defer it until his return to the nation, when he would attend himself to the matter. The agent also said that the Creeks had complained of depredations and murders committed by the Sioux or Pawnees on their people, who, if it was not stopped, would certainly be revenged. They had sen

a wampum to the Delawares, signed by seven different nations who had suffered injuries at the hands of these same Indians, and who wished a council to determine how to right themselves if these things continued. The agent also said that the Sissiton Sioux alone had done all the mischief.

The calumet was again passed round, and then Mr. John Ross again addressed them upon the importance and good effects of annual general councils, which, being attended and participated in by the United States agents, brought them into more frequent and direct communication with the United States government, and thus gave the latter a better knowledge of their wants, as well as of the best mode of attending to them. He said the Indians only wanted a close intercourse with the government to learn how truly they were their friends. He also spoke of the importance of these meetings in influencing the red men to live in peace with all the world, that if they did not soon give up their old habits, the different nations would soon cease to exist, because, while in their present state, everything tended to destroy them. He remarked that the Pottawatomies at the last council had seen what civilization had done for the Cherokees. It had made them men in all respects; that they were rapidly improving, while the other nations, who still clung to their ancient habits of life, were retrograding, and, like the leaves of the forest in autumn, were passing away.

He warned the Pottawatomies that they too, if they would continue to exist, must adopt the habits of the whites; and referring to the patience, and energy, and judgment for which their tribe had been remarkable for untold ages, assured them that those were the national characteristics likely to make them most prosperous if their attention could be turned to the important work of civilization. The speech of Mr. Ross upon this subject was marked throughout with sound advice and good feeling, and evidently made a deep impression upon his auditors, who, notwithstanding their characteristic stoicism, appeared deeply touched by his arguments, showing the importance of saving their nation by strenuous efforts to adopt the habits of the whites. After he had concluded, the pipe of friendship was again passed round the council, which then broke up; the Pottawatomies rising, and passing around the circle, each shaking hands with every other person in the room.

We like to read these moves of the red men,—it shows that the great day of Israel is at hand, and that God has respect to his word and people.

## THE EXCITEMENT IN THE CHEROKEE NATION.

The papers from Van Buren, Ark., by last night's mail, says the Missouri Republican, mentions several cases where lives have been destroyed by the National Police. Joseph Swimmer and Sicalh, Cherokees of the treaty party, were killed on the 20th, by a party of fifteen men; the first was shot five times, and the latter stabbed twice through the heart. On Friday night, the 14th ult., Tom Waite, a Cherokee, was killed in a barbarous manner, about twelve miles north of this, in the Cherokee nation. The circumstances are thus stated in the Van Buren Intelligencer: A police party of Cherokees came to the house of Arch Gurney, where Waite resided, about the time he was going to bed, and one of them told him he was their prisoner, and that he should go with them; W. replied that he wished to dress himself, and then he would go. As he raised himself in bed he was shot dead, his head split open with a tomahawk, and his body horribly cut and mangled with knives.

It is added that great excitement exists in the Nation, in consequence of these acts of atrocity. The Intelligencer invokes the interposition of the State, or of the United States, to stop these proceedings.

On the other hand, the Cherokee Advocate avers that these proceedings have nothing to do with politics, but are the ebullitions of popular feeling, irritated by a long series of outrages, and maddened by the perpetration of one of deep enormity; and that paper counsels the pursuit and arrest of the outlaws, five or six in number, who have done so much mischief, and dared the recent enormities. The Advocate says:

Major Bonneville, U. S. A. arrived at Evansville, some time last week, having been dispatched from Fort Smith, by Gen. Arbuckle, to inquire into the State of affairs in that section. Col. McKinsie, U. S. Agent for the Cherokees, and Captain Boone, with from thirty to forty Dragoons, are also at the same place, or in the vicinity. Capt. Boone was ordered from Fort Gibson, for the purpose of preventing any further effusion of blood, and to afford protection to any person that might desire it. We are glad of their location on the line, under the command of Capt. Boone, a prudent and gentlemanly officer, as they will prevent any unnecessary officiousness from beyond, that might otherwise occur.

But even in the absence of the troops, the citizens of Arkansas have nothing, whatever, to fear from the Cherokees, in their vicinity, as they would under no circumstances, perform